

The Eclectic Theosophist

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In July-August 1931 members of The Theosophical Society, its Sections and various Branches, celebrated the hundredth anniversary of the birth of Helena Petrovna Blavatsky. In 1933 they commemorated the centennial of the publishing of her major work *The Secret Doctrine*. May 8, 1991, one

hundred years since her death, will offer another 'moment in history' when all Theosophists will join in tribute, not merely to the noble personality of H. P. Blavatsky, but to that one who was the chosen Messenger from the Guardians of the Ancient Wisdom, that Carrier of Truth for a new age — H.P.B. — Ed.

This series of photographs of H.P. Blavatsky, Founder of The Theosophical Society, portrays in striking manner various stages in her eventful life from her girlhood in Russia to the time shortly prior to her death in London, after the vicissitudes of her strenuous and self-sacrificing career in the service of Theosophy, when her unflagging efforts still held her to her desk for twelve hours a day.



On the day when Theosophy will have accomplished its most holy and important mission — namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives — on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish....

Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse is true also — he who preaches the gospel of good-will, teaches Theosophy....

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we

cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do....

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all...

—From H.P.B.'s *First Message*, dated April 3, 1888, To American Theosophists, assembled in Convention



With such favorable conditions as are present in America for Theosophy, it is only natural that its Society should increase rapidly and that Branch after Branch should arise. But while the organization for the spread of Theosophy waxes large, we must remember the necessity for consolidation. The Society must grow proportionately and not too rapidly, for fear lest, like some children, it should overgrow its strength and there should come a period of difficulty and danger when natural growth

is arrested to prevent the sacrifice of the organism. This is a very real fact in the growth of human beings, and we must carefully watch lest the 'Greater Child' — the Theosophical Society — should suffer for the same cause. Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way. What can be done to prevent such a thing is for each Fellow of the Society to make Theosophy a vital factor in their lives — to make it real, to weld its principles firmly into their lives — in short, to make it their own and treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for Solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all. Then consolidated and welded in such a spirit of Brotherhood and Love we shall, unlike Archimedes, need neither fulcrum nor lever, but we shall move the world.

...And this [Altruism] is the keynote of Theosophy and the cure for all ills; this it is which the real Founders of the Theosophical Society promote as its first object — **UNIVERSAL BROTHERHOOD**....

Karma will reconcile all our differences of opinion. A strict account of our actual work will be taken, and the 'wages' earned will be recorded to our credit. But as strict an account will be taken of the work which any one, by indulging in personal grievances, may have hindered his neighbors from doing. Think you it is a light thing to hinder the force of the Theosophical Society, as represented in the person of any of its leaders, from doing its appointed work?...

Thus, then, 'UNION IS STRENGTH'; and for every reason private differences must be sunk in united work for our Great Cause...



But our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old 'In hoc signo vinces' which should be our watch-word, for it is under its sacred flag that we shall conquer.

—from H.P.B.'s *Second Message*, dated April 7, 1889, To the American Convention of Theosophists

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy — the assimilation of what has been already given — how much more will be revealed, and how soon.

— From H.P.B.'s *First Message*, dated April 3, 1888, To American Theosophists, assembled in Convention.

After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its practical realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done....

—From H.P.B.'s *Fourth Message*, dated April 15, 1891, To the Fifth Convention of the American Section of the Theosophical Society.



H.P.B.

Boris De Zirkoff

Though written some fifty-eight years ago (and published at Point Loma in *Lucifer, The Light-Bringer*, July-August 1931), this article by the Editor/Compiler of *Blavatsky Collected Writings*, is of historical interest. Some of the plans envisaged, more particularly a *Life of H.P.B.*, never matured, but the general outline herein sketched was faithfully carried out over the years, and now the 14 volumes are in all the great libraries of the world.
— Editor

"...I am the Mother and the Creator of the Society; it has my magnetic fluid..." — *The Path*, Vol. VII, p. 123

A hundred years have passed since H.P.B. was born, and forty years since the day when she disappeared from the sight of men and returned 'Home.' Still, H.P.B. lives. She lives in the spiritual movement which she started; she lives in the memory of her devoted disciples, who are passing on the message which she left to them; she lives in her writings which embody the teachings she proclaimed.

Scattered throughout the world, lost among dusty files of old publications, buried at times beneath the waters of oblivion, many of H.P.B.'s writings are hardly known at all to the average student who has heard of and seen but the well-known works from her pen.



To collect H.P.B.'s writings in one edition, to link them together in such a way as to show the gradual development in the method of teaching which H.P.B. employed, and to give to the student the opportunity of studying H.P.B. from all possible angles of her literary talents, in a complete series of volumes which would contain the entire production of her many-sided literary activity — such a plan, if carried out, would undoubtedly constitute a fitting tribute to the memory of this great Teacher, on the hundredth anniversary of her birth.

Today, after some seven years of intense labor along many lines, such an edition of H.P.B.'s collected writings is almost ready, and the first volume of the series is about to be published.

The Centennial Edition will consist of a large number of volumes and will be divided into two main parts: the Complete Works of H.P.B. proper; and the Life and Letters of H.P.B. The first series of volumes will cover the entire period during which H.P.B. wrote for the various magazines, journals, newspapers and periodicals of the United States, England, India, Russia, France, etc., and will include all the larger works so familiar to the Theosophical student. The material will be arranged chronologically from first to last, and will show to the earnest reader the method by which H.P.B. gradually unveiled more and more fully some of the deeper teachings of the Ancient Wisdom. The writing of which these various volumes will consist will show more than ever before the richness of H.P.B.'s mind, the power of her intellectual weapons with which she broke the molds of materialism, and the vastness of the underlying reality which she brought to light. The pointed remarks in her polemical series, the darts which she directed against the stronghold of the enemies, the merited sting of her criticism, the irrefutable logic of her arguments, her powerful manner of expression, the ready wit with which she alleviated the tension of certain discussions, the depths of feeling which she embodied in her writings, the unexpected humor which disarmed the adversary, the undercurrent of manly strength and profound knowledge which runs throughout all her writings, and the majestic key-notes of her Message, sounding at times like a grand swell of organ-music amid the clash and din of warring opinions, each fighting for its temporary supremacy — all these and many more characteristics, in fact the whole gamut of human emotions, feelings, sensations, aspirations, up to the borderland of the semi-divine spheres, is reflected in H.P.B.'s writings and lives in them today as it did before.

The Complete Works of H.P.B. will include her polemical articles treating on matters relating to the Spiritualism of the time; her contributions to *The Theosophist* of Madras, India, extending over a number of years; her colorful stories published in the Russian periodicals, such as the witty description of 'The Durbar in Lahore,' and others; her masterly editorials in *Lucifer*, of London; her scholarly productions in *La Revue Theosophique*, of Paris; the scattered contributions to various papers on topics of astounding diversity; and also faithful reproductions of the original editions of her greater works, such as *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, and others. It is estimated that the Complete Works will consist of approximately twenty volumes of some 350 pages each.

The second series will offer the student an authentic *Life* of H.P.B., together with hundreds of her letters. When we say 'Life' we mean it, because the intention is to have a 'living' story of her work and experiences, a picture which will embody 'life,' in contradistinction to a mere chronological outline of events. It is a living picture of H.P.B. that is wanted today, a narrative which will breathe sympathetic understanding, reality, the pathos of her life as a Messenger, the fullness and richness of her Message, the intensity of feeling, the intricacies of situations, the force of the impelling power behind the scenes, and the enormous vitality of it all, the pulse of spiritual dynamics!



The *Life* of H.P.B. will be based on her own letters and on the records preserved among her family and those who knew her well. The Letters themselves will show better than anything else would, the depth of the center of consciousness, and the vastness of the Universe, or shall we say, the Kosmos, — which we knew for a time under the name of H.P.B.

The writings of H.P.B. are the foundation-stone of the modern Theosophical Movement. Their study unifies. The principles of Truth they contain bind people together, and when their key-note is struck — all differences cease. Today, when a worldwide movement for Theosophical unification is abroad, the publication of the Centennial Edition of H.P.B.'s writings cannot but contribute to the ultimate realization of that unity. Above the controversies created by personal opinions, outside of arguments generated by brain-mind conceptions, stands unmoved and unchanged the primal basis of teachings, the doctrinal background against which is projected, as it were, the life of each earnest student of Theosophical philosophy. This background of doctrines can be found as a thread running through the various writings of H.P.B. It is a golden thread. It binds men and women in universal, all-embracing sympathy. It strengthens their nature; it leads to a world of Light and Peace. And to promote that Peace and keep the Light from fading, this Edition of H.P.B.'s writings has been collected in loving memory of her self-forgetful work for all that lives.

LOVE

Henry T. Edge

The higher psychology teaches us to discover the divine powers innate in man. These are too great to have any adequate names in our poor language, but two of the principal ones are represented by the words Love and Wisdom; which, in another aspect, might be called Warmth and Light. This article is on the former — Love.

Love has been described by Gottfried de Purucker in his lectures as the very cement of the universe; it is the great power that unites all together in a majestic and celestial harmony. And, as man is a miniature of the universe, Love is also in him, and can be invoked and used. The lower nature of man is inspired by a reflected glow — the reflexion of universal Love in the mirror of matter, and appears as a desire for things material and personal. But, though animals may be happy in the satisfaction of their simple desires, man can never rest in that con-

dition; because the divine nature with which he is inspired, and which indeed is his true Self, demands satisfaction. Thus man's life is an unceasing contrast between personal desire on the one side and Love on the other.

Love is the great redeemer of man, able to raise him out of his state of limitation and imprisonment into a state where he consciously shares the life of all around him, and knows that greater Self which is the same in me and in you and in all. This power constantly inspires us to act contrary to our personal wishes in order to discharge our functions as members of a family or community; while it often urges us to willing sacrifices in order to satisfy an urge of compassion.

To illustrate the way in which Love, even in its lower manifestations, can redeem human nature, let us imagine the case of a selfish man who marries and has a family. He is not a grossly or unamiably selfish man; he is worthy and respected, but nevertheless occupied mainly in feathering his own nest. He has made his money and position, and now the only thing needed to complete his happiness is a wife. His motive in marrying is thus a selfish one. Yet what is its result? He soon finds himself surrounded by a family and can no longer gratify his personal whims and tastes in the old way, but must continually be giving way to the wishes of others. And this he does, not reluctantly but gladly, because he loves his family. Thus is his character redeemed from selfishness, and he has set his feet on a path which, if followed further, will lead indefinitely to wider spaces and a truer happiness.

Personal love, the theme of poetry and romance, is compact of Love and passion. The latter, like fires in general, flames up fiercely and then dies down; and, if there is nothing more, the result is disillusionment and sorrow. But, if the divine element has entered into the feeling, then the true Love remains after the passion has subsided. But personal love, however sublime it may seem, is still a limitation, and but a stepping-stone to universal Love. True Love does not desire to possess its object, for it does not seek personal satisfaction. This may seem a high ideal, but it is true; if it is too high for you at present, yet seek not to deny it; follow whatever is best in you. Step by step we climb.

Another word for the universal power of which we are speaking is harmony; that harmony which we know must underlie and direct all the workings of the universe, but which we are prevented from seeing by the grossness of our senses. The love of beauty is innate in man. It is a voice from his divine nature and

should be listened to. It is often a real help and consolation in trouble if we can think of the Supreme under the form of Love and Beauty. When our mind is clouded and our spirits gloomy, we can remember that deeper within, behind the veil, there is a fount of beauty and peace; and practice will enable us to avail ourselves of it. How cheerless the morning often seems when there is a heavy fog; and yet but a few feet overhead is the glorious sunshine!

What man is here to learn is how to exchange the personal self for that greater Self which is his real center; and one of the ways of approaching this goal is by cherishing the inner Love and Harmony and Beauty, and seeing how these are marred and ruined by selfish desires.

What a picture of Nature the science of last century has bequeathed us! 'Nature red in tooth and claw,' as a poet phrased it. We were asked to believe that the fundamental law of Nature was 'Each for himself, and the devil take the hindmost.' We were even invited by some to infer that this was also the law for man. That there is such a force in man, one is reluctantly compelled to admit; and likely enough it was the undue predominance of this force that jaundiced the eyes of those naturalists and made them see the universe in so unamiable a form. But we can never believe that this is the principal force either in man, in nature, or in the universe. Another heritage of past years is the economic doctrine of unrestricted competition: this doctrine had even a philosophy: let each man push his own business, regardless of the interests of others, and all would come right, in accordance with some benign law or other. What do we think of such a doctrine now? What do we think of the doctrine of militant nationalism?

Well, we were doubtless honest enough in our convictions, wrong as they were; and we have met our just recompense in the lessons of experience, which have brought us both bitterness and a maturer wisdom. We are surely nearer to seeing that the law of life is not separatism and strife, but love and harmony. This is what the great Teachers have always striven to teach us; only we are so apt to worship the Teachers instead of following their teachings. When Jesus enjoined men to love, he did not mean that they should lean on him; he meant that they become like him. Each man is essentially a radiant spiritual sun; and, like the sun, can shed light and life all around. But if he thinks it worth while to do this, he must cease to be a flickering rushlight, feebly illuminating his own narrow pathway. — Reprinted from *Lucifer*, June 1931

AND WE QUOTE...

Preparation (Quoted before, in *E.T.* No.88, but well worth repeating).

Before a person can have the privilege of being admitted as a chela even, he has to pass through a succession of lives, and prepare himself theoretically for the task. I do not know but that according to western notions this may sound very strange; but, nevertheless, it is a fact. The man has to study theoretically first, and develop within himself this germ of adeptship, before he can ever hope to approach the Secret Sanctuary in any capacity. Here then is the chance for you. Live the life... Keep always in mind that a man spins his own web in which he entangles himself, and if these meshes press hard upon him they are all of his own making. The law of Karma — the Immutable Force of Nature — which governs the universe is strict and just, as Justice cannot but be strict and severe, and if we allow ourselves to be swayed by undesirable influences, we have to blame none but ourselves.... Prepare yourself to perceive the truths which are not given to all to comprehend... This you cannot achieve better than by realizing the grandeur and the intellectual eminence of the leading idea of our society, viz., Universal Brotherhood of Humanity...If you will thoroughly comprehend the germs of philosophy contained in that one idea, you cannot but try your best to promote and propagate it as far and wide as possible....There lies the path then — identify yourself with nature through humanity, by means of the development of an unselfish philanthropic feeling and fitting acts, and thus mend your own future. — Damodar K. Malavankar, 8th January, 1883, to Carl H. Hartman, Queensland, Australia. See *Damodar and the Pioneers of the Theosophical Movement*, pp. 305-6, by Sven Eek

Learn to Think in Centuries

But I look to the future, and as dear H.P.B. used to say, a phrase often humorously quoted by K.T.: "I sit by the sea and watch the future through the weather" — at least that is the substance of the Russian proverb of those old days. In fact, we must learn to think in centuries, not merely the lustra of five years each, for in this way we obtain a mundial or world- picture, and build intelligently for the future, instead of having our attention absorbed by merely the present or immediately coming events. I think it is imperatively necessary to learn to think in centuries. It is likewise extremely comforting and ab-

solutely kills all such things as discouragement, downheartedness, pessimism, etc., etc. Indeed we have much, very much, to be thankful for, and I bless the Bosses and the gods for that immensely strong yet always outwardly invisible help which daily I can feel or sense or intuit, and which will be ours as long as we prove worthy, and therefore receptive vessels of its benign influence. — G. de Purucker, in a letter dated Nov. 19, 1941

Feeding the Latent Sense of Messiahship

Now, let this idea gain currency, and it will tend to convert into a sect the school of the highly estimable authoress*, who, albeit a fifth rounder, is not exempt from quite a considerable dose of vanity and despotism, hence — bigotry. Thus, elevate the misconception into an undue importance; impair thereby her own spiritual condition by feeding the latent sense of Messiahship; and you will have obstructed the cause of free and general independent inquiry which 'Initiators' as well as we would wish promoted. — The Mahatma Letters, p. 329 (*Anna Bonus Kingsford)

ABOUT PSYCHIC DEVELOPMENT

[Today's airwaves are full of the psychic. Their impulses are felt everywhere, but rarely understood. Even Theosophists, devoted and well-meaning, elevate the psychic to undue importance. We need to cultivate balance and sanity on this subject, or, with increasing tempo, we help bring about conditions dangerous and most unfortunate for the human race.

[What esoterically is meant by 'obedience', and what, again esoterically, is meant by leaders and the healthy role of chelas, are also thoughts that call for quiet reflection.

[With these thoughts in mind the following quotes, sent by N.W., Studio City, California, seem most pertinent. The first is from H.S.Olcott's Presidential Address of 1906, printed in the August 1906 Theosophist. The second from H.P.B., in a letter, written in French, to Camille Lemaitre in the summer of 1890, and quoted in Contribution a L'Histoire de la Société Theosophique en France, by Charles Blech, p. 205. — Ed.]

From Olcott's 1906 Presidential Address

"The possession of clairvoyance — whether retrospective or prophetic — clairaudience, the power to speak or write in unlearned languages...to read thought, to travel in the astral body...to see and describe absent persons, etc., are no evidence whatever of purity or elevation of character or spiritual evolution. I have known persons rarely gifted in one or other of these respects who were immoral in habit and false in statement. Patanjali specially warns us to avoid at all costs the following of these perverted psychical powers into the side

paths....

"I wish to impress upon your minds that no more dangerous obstacle lies in the Upward Path than credulity. The first great lesson taught by the Adept Master to his pupil is to use reason and common sense in all things; no teaching is to be taken as inspired, no teacher to be infallible. 'Act', wrote a Master to me in the beginning of my pupilage, 'as though we had no existence. Do your duty as you see it and leave the results to take care of themselves. Expect nothing from us, yet be ready for anything.'"

From H.P.B. on the ES "Obedience" Pledge

"All this 'I pledge myself...to obey, without cavil or delay, the orders of the Head of the Esoteric Section' — is to balance things. I do not demand nor expect the obedience of anyone, except in cases which concern the psychic development or the dangerously occult, or again when I find that such and such an action on the part of my 'Esotericists' places in jeopardy the T.S., i.e., the real theosophical movement, as the exoteric administration does not concern you; that's all."

MAN, THE 'CROWN OF CREATION'

Willy Schmit

In the article "Theosophical Visionists and Revisionists" by Dara Eklund in *The Eclectic Theosophist* No. 111 it struck me that the description of the Revisionists, answers precisely to Aurobindo's definition of the modern mind, as expounded in his work *Essays on the Gita*.

It must be sufficiently clear that as to occult facts, the spiritual life, or the exposition of teachings, a timeless work such as the *Bhagavad Gita* has much in common with works as *The Secret Doctrine*, *The Mahatma Letters* or *The Voice of the Silence*. Moreover, it is self-evident that the *Gita* is founded on the fact of reincarnation; otherwise the spiritual development rendered in its chapters would be a farce.

Whether we have to do with 'practical ethics', mentioned by Aurobindo in his essay "The Core of the Teaching", or the "scholastic specialities or theories" of the Revisionists, is of minor importance; the main point is that the Esoteric Philosophy, in common with Indian thought, deals with the spiritual man, the Eternal Pilgrim, or the deathless part of us, and not with brain-mind activities.

Quoting Aurobindo:

But the point here is that the modern mind has exiled from its practical motive-power the two essential things, God or the Eternal and spirituality or the God-state, which are the master conceptions of the Gita. It lives in humanity only, and the Gita would have us live in God, though for the world in God; in its life, heart and intellect only, and the Gita would have us live in the spirit; in the mutable Being who is 'all creatures', and the Gita would have us live also in the Immutable and the Supreme; in the changing march of Time, and the Gita would have us live in the Eternal. Or if these higher things are now beginning to be vaguely envisaged, it is only to make them subservient to man and society; but God and spirituality exist in their own right and not as adjuncts. And in practice the lower in us must learn to exist for the higher, in order that the higher also may in us consciously exist for the lower, to draw it nearer to its own altitudes.

To avoid misunderstanding about the word 'God' in this paragraph, we quote from Aurobindo's *Dictionary of Yoga* the following definitions:

God and Man. Man becomes God, and all human activity reaches its highest and noblest when it succeeds in bringing body, heart and mind into touch with spirit.

God and Nature. God is the reverse side of Nature, Nature is the obverse side of God.

And in *The Secret Doctrine* one sentence suffices to indicate how far away we still are from the Ideal Man, 'the Crown of Creation', when it states:

But by 'Man' the divine Monad is meant, and not the thinking Entity, much less his physical body. (*S.D.*, II, p. 186)

BEYOND THE LETTER OF THE BOOK

Herman C. Vermeulen

As our readers know, last year was the hundredth year anniversary of the publication of H.P. Blavatsky's *The Secret Doctrine*, and many conventions and celebrating meetings were held in several countries. The following presentation, to which we have given the above title, was given in Wurzburg, Germany, October 15, 1988, by Herman C. Vermeulen, The Theosophical Society Point Loma-Covina, Blavatskyhouse, The Hague, The Netherlands. — Ed.

Ladies and Gentleman:

We appreciate very much this opportunity offered us to exchange some brief thoughts with you. The central subject of this Conference is '*The Secret Doctrine*', and it is a good thing to ask ourselves the question, what role this plays in the life of each one of us present here, whether a member of a Theosophical organization or not.

As we can read on one of the first pages of the original edition, H.P. Blavatsky dedicated *The Secret Doctrine* as follows:

This Work I dedicate to all True Theosophists in ever country, and of every race, for they called it forth, and for

them it was recorded.

What conclusion can we draw from this? That the book is written only for a small, closed, or even select group? Then remember that H.P. Blavatsky says that "a Theosophist is he who acts Theosophy." These words show us that this dedication must be understood in a much more essential and wider sense, and not only be applied to a small, limited group of people belonging to some Theosophical organization.

Nor is *The Secret Doctrine* written in the first place for those who already possessed a certain amount of knowledge; no, the book was written for those human beings in whom could be found the right spirit, the right tone, the right mentality, viewed in the light of the saying: "He that asks, receives". This means that in H.P. Blavatsky's time there was a worldwide hunger for knowledge, a worldwide need for answers to many pressing questions, a need among men to give another and clearer dimension to their vision of life. There was then a hunger for knowledge. But, is there the same hunger in 1988? Can the same call for wisdom be heard now?

We can see, that after H.P. Blavatsky a line of teachers (recognized or not) has been active in disseminating this same knowledge among people; fundamentally the same knowledge, without adding something to it or omitting something from it; but continuously making this knowledge accessible for people. This has been done now for over a century. Now, do we have to draw the conclusion that because in 1988 no new additions to *The Secret Doctrine* have been given out, there is no need for this knowledge nowadays? I don't think that this conclusion is right. A better thought is that the knowledge given out in 1888 is not yet fully understood, fully applied. Hasn't H.P. Blavatsky herself answered the question concerning future volumes of *The Secret Doctrine* as follows:

...and it entirely depends upon the reception with which Volumes I and II will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published...

In other words: had we as Theosophists been sufficiently prepared for new knowledge, had we sufficiently disseminated the knowledge already given to us, then new, additional knowledge would have been published.

This shows us another aspect of these "one hundred years *Secret Doctrine*": a definite responsibility which we cannot neglect. There obviously are still large fields in society to plow where we have to

“break the moulds of mind” and replace them by knowledge from *The Secret Doctrine*. And we cannot remain deaf to the call for wisdom at the moment, for when we look at the world-situation we see a crying need for the knowledge and insight that we as Theosophists can offer.

Viewed in the light of this duty, *The Secret Doctrine* (and especially the three Fundamental Propositions in the Proem of that book) is something that unites Theosophists. Theosophists can unite in two ways: first, by holding on to a book. That is a good way, unitedly to separate the chaff from the wheat, unitedly to investigate whether a thought that is presented or has been presented as Theosophy, can stand the test of the Principles as found in *The Secret Doctrine*. In this book there are more than enough clues that teach us how to recognize and reject degenerations, and this will benefit greatly the Theosophy of today and of the future. In this sense a book is a helpful instrument to disseminate Theosophy in its pure form.

But books will always be but instruments; and while studying them we can content ourselves only with knowledge, and busy ourselves with that knowledge for years or even for lives, or, as Katherine Tingley used to say: talk Theosophy by the yard, by the mile. But I do hope that Theosophists today will not make the same mistake as the Christians made two thousand years ago, by uniting themselves round a book, regarding this book, in the letters that compose it, as the ‘ultimate authority’. Such a bibliolatry will only lead to the ‘Head-learning’ mentioned by H.P.Blavatsky in *The Voice of the Silence*; and the Heart and Soul of the Theosophical Movement will be lost.

This book *The Secret Doctrine* is, as all books, an instrument in the work of the Lodge of Wisdom and Compassion. And anyone who wants to penetrate into its heart will have to unite himself with this Lodge of Wisdom and Compassion and take an active part in its work. This is the only way to develop the ‘Soul-Wisdom’ that is indispensable for a real understanding of *The Secret Doctrine*.

And this is the second way, in fact *the only effective way*, for Theosophists to unite.

To work for the Lodge of Wisdom and Compassion means: to be the living expression of Theosophy; to make Theosophy a living power in our life, and to develop, by doing this, the ability to explain the Theosophical knowledge in understandable terms to others. Guidelines on how to do this we can find by linking H.P.Blavatsky’s greatest book *The Secret Doctrine* to her smallest book *The*

Voice of the Silence. Great and small of course in physical size, for I wouldn’t express an opinion as to which of the two is greatest as regards its contents.

Not without reason H.P.B. dedicated *The Voice of the Silence* “to the few”, for it clearly shows that it is not an easy thing: that it requires many times more effort to live this knowledge than merely to take note of it, to study it from a safe distance, so to say, and use it arbitrarily. And yet there is only one way to disseminate this knowledge, and that is by becoming this knowledge, by living up to this knowledge during twenty-four hours a day. Then only are we able to transfer it in simpler wordings to all those for whom *The Secret Doctrine* may be too difficult to understand at first.

But despite a simpler presentation, the knowledge we transfer must be the pure knowledge as found in the original Theosophical writings. It is not a question of your, or my, personal views — although we all have every right to have our own views — which we must never, however, confound with the fundamental Theosophical principles; we don’t serve our fellow-men with our personal views.

It is the duty of every ‘true Theosophist’ — and I sincerely hope I speak to all present here — to penetrate into the fundamental principles of Theosophy by our own effort and discrimination; using for that research that sublime instrument given us, *The Secret Doctrine* of H.P.Blavatsky, and all books of those who succeeded her — **provided we always test the truthfulness of these books first by the touchstone *The Secret Doctrine* offers; and after that:** to present the fundamental theosophical principles to our fellow-men in word and act, but particularly in attitude and mentality, by following the precepts for ‘True Theosophists’ as given, for instance, in H.P.B.’s *The Voice of the Silence*. For disseminating Theosophy is not disseminating knowledge from whatever book; it is teaching people to live Theosophy. That is the duty of ‘True Theosophists’ of one hundred years ago, and of today, during twenty-four hours a day, during this whole life and all lives to come.

FROM THE PLP ARCHIVES

The two following statements by G. de P. indicate clearly the editorial policy consistently followed at the Point Loma TS Headquarters during his regime (1929-1942) — ED.

13th August, 1934

To All Those Who Write for our Various Magazines:

Dear Companions:

I would like to call the most careful attention of all our writers to the fact that any citations made from the works of H.P.B. or of W.Q. Judge, should be made, I do beg of you all, from the original editions, and should be verbatim et literatim in every respect.

Our Point Loma edition of *The Secret Doctrine*, and our earlier edition of *Isis Unveiled*, are virtually exact reproductions of the original editions; but Professor Dick's edition of *Isis* contains too many scholarly corrections to be called an exact reprint.

Our Point Loma edition of *The Key to Theosophy* contains both interpolations and subtractions, which in any future edition — such as the Centennial Edition or any Point Loma reprint — we shall restore in all respects to conform with the original London edition.

Our Point Loma edition of *The Voice of the Silence*, while accurate enough, is still not an identic reprint. Both our editions of the *Key* and of the *Voice* were based on Judge's editions of these two works, dating even from H.P.B.'s days. Whether she approved these alterations or not, I cannot say, although doubtless the facts could be ascertained from the records.

In any case, our present policy is to reproduce the original editions with all their characteristics (correcting of course any merely typographical slips); and in view of the policy in this matter, I repeat that I beg of our literary workers to make their citations from H.P.B.'s own original printings.

(Signed) G. de Purucker

Statement made by G.de P. in Literary Committee, 12th December, 1934. ...As far as I am concerned I think it is a wrong and unfair thing to change books written by other people. I know that many times the temptation to do so is great; but I always feel that it is better not to reprint such books unless they are reprinted *verbatim* - even *literatim*. The only changes that I would feel to be allowable or decent in a literary sense would be the correcting of obvious typographical mistakes, and little things besides this, such as having a consistent spelling of foreign terms, as Latin, Greek, or French, German, Hebrew, Sanskrit.

I know that K.T. felt exactly in the same way, because I talked with her on this matter, and, indeed, worked with her on these things.
(Signed) G. de P.

ITEMS OF INTEREST

Again, Our Open Letter of January 15, 1989

Replies to our Open Letter printed in E.T., No. 110, March/April, will be included in our September/October issue. Sufficient time will have been given by then, we feel, for worldwide response.

Theosophical History: 4th International Conference

Sponsored by the Theosophical History Centre, and aided by a grant from the Theosophical World Trust for Education and Research, the Conference will be the 14th-16th July, at the Headquarters of the English Section TS, 50 Gloucester Place, London. Some of the topics of papers: Iamblichus on the Mysteries (Stephan Ronan); G.R.S. Mead: Imagination and Scholarship on Gnosticism (Graham Knight); Stainton Moses, Masonry and Theosophy (John Hamill); Charles Sotheran and the Cagliostro Inheritance (Paul Johnson); Paracelsus and the Occult (Elizabeth Danciger). And the Presidential Address 1989 will be given by Mr. N.C. Ramanujachary on "Indian History and the Theosophical Society."

Further Translations into German

From Hannover, Verlag Esoterische Philosophie, Culemayertrift 5, the TS-Point Loma-Covina group, comes another addition in book form of chapters 25-30 of G. de Purucker's *Esoteric Tradition*. These are on the subjects of "The Astral Light and the Life Atoms"; "Death — and After: A Study of Consciousness"; "The Circulations of the Cosmos", and "Birth and Before Birth". The volume is hardbound, 270 pages.

"An Invitation to The Secret Doctrine"

This is a volume from Theosophical University Press made available at the SD Conference held last October in Pasadena. It presents essential material from the SD, Cosmogenesis and Anthropogenesis, with photographic reproductions of some of HPB's manuscript. It also includes a historical account of the writing of the SD by Kirby van Mater, with accompanying reproductions of comments by both M and K.H. (112 pp., softcover, \$5.00).

The TS Pasadena has also issued a "Report of Proceedings" of their Oct. 29-30, 1988 SD Conference. It includes contributions by Manly P. Hall, Richard Robb, John van Mater, John Algeo, James

Santucci, Joy Mills, Manuel Oderberg, Grace F. Knoche, and others. — (128 pp., softcover, \$6.00)

Le Lotus Bleu

Published under the auspices of the European Federation, and by the Société Théosophique de France, this journal is full of material of theosophical and historical interest. (One wishes it were also in English translation!). The June-July 1989 issue has Papers presented at the SD Conference held in Paris last November. Some titles: "The Impact of Theosophy on the World" by Mariette Courtois; "The Opening of the Third Eye" by Georgia Larue; H.P.B.'s Diagram of Meditation is given, and the symposium on it by five participants. Daniel Caracostea writes on "The Sources of the Secret Doctrine: The Books of the Kiu-Te", and Michael Naimy on "The Phoenix: Legend of the Life Divine".

A Helper from Holland

As we go to press, Willy Schmit has just taken flight for The Hague after a three-weeks visit to Point Loma Publications. Her purpose: to tackle the job of rearranging the books in the PLP Library, not an easy task, as for some years our motto has been "Preservation" rather than logical arrangement! We are most grateful to Willy for her generous contribution of time and concentrated energy, and know she takes back to the "School" at the Hague more than what might be called mere 'book-learning'!

Good Word from Germany

Helga Rex, who issues the 32-page "Informationsblatt" listing all theosophical groups in Germany, with addresses, times of meetings, officers, and titles of publications, writes enthusiastically of the Spring conference "in which all leaders of the various German Theosophical Societies took part (minus one branch): Irmgard Scheitauer and her sister Renate Behrenbeck (Point Loma-Berlin), Georg and Ursula Schwarm (Nuernberg), Hans Beetz (IGD), Rudolf Lehman-Frey (Temple), Kläre Baer (Pasadena), Eva Maas (Adyar). Otto Böringer, leader of ITV, was ill at the time and died May 12, 1989A very open harmonious conference at which all Societies proclaimed the wish to work together as often as possible....The information Paper will now be published three times a year, and will also include news of press articles, new books, book reviews, so that all groups can share these. It will become the common 'Forum' for all of them. Annually a meeting will be held where the interested public as well as all members of the several TS

groups can participate. Next year's meeting will be held in or near Frankfurt on May 11-13, 1990. Its theme: *Theosophy Today*! In 1991, the 100th year of the death of HPB, the meeting will be in Wuppertal where HPB also lived a short time."

Mr. and Mrs. Georg Schwarm also write encouragingly of the April 22-23 meeting, and of next year's say: "The meeting will be in Wuppertal (the former Elberfeld), where, in the house of Mary Gebhardt, the T.S of Germany was founded in 1884, and where HPB stayed several times that year. Wuppertal was destroyed almost totally in WW II, but this house escaped all bombing, and its condition is as it was a hundred years ago. That's wonderful, isn't it?"

And, as we go to press, a card from Brinhausen, Germany, signed by Irmgard Scheithauer and some 50 others, speaks of the enthusiasm and success of the Convention and Summerschool held there June 17-24 by the TS (Point Loma-Berlin) and of having Gordon Plummer as guest-speaker. More of this later, and Gordon's continuing tour to Nuernberg, then on to Holland, and two presentations at Blavatskyhuis, The Hague, July 7th and 9th.

From Letters Received

Dara Eklund, Studio City, Calif. — Wayne Kell is to be commended on his reference to evidence that the Judge "Case" began while H.P.B. was alive. Readers not having the volumes of *Lucifer* or *The Theosophist* can find those same articles in the *Blavatsky Collected Writings*. In volume XI of this series, on page 380-81, is H.P.B.'s clear declaration that she is loyal to the Theosophical Cause, not to Adyar or any other particular location or headquarters.

The Kell article also arrives at a particularly noble statement on how to view our present disparate Theosophical bodies, yet seeing to the heart of the matter is a Universal outlook each student must win for himself regardless of the particular path he has chosen.

J.M., Bilthoven, Holland — *Book of the Living* seems to us admirably suited for beginners (we need such books), and it has a very modern approach in our opinion. We wish P.L.P. much success with this new book.

J.A.A., Chicago. — I've acquired the bound volumes of *The Path* and *Theosophia*. It's so interesting to catch up on the people who were at the start of the Society through these writings. I'm thrilled to have them. I've seen the new biography of HPB in the stores, so I was glad to read a review of it before I read the book itself. Very timely.

R.H., Sandy, Utah. (Re Judith Tyberg's *The Language of the Gods*): It is the most complete and concise book on spiritual Sanskrit literature that I have ever come across. It not only maps out the Vedas, Upanishads, Gita and important Buddhist works in relationship with each other, but gives key Sanskrit words and meanings important to the individual texts as well... I have studied *The Secret Doctrine* and *Isis Unveiled*, and have been reading my way through Madame Blavatsky's *Collected Works*. They have changed my life.

W.S., the Hague, Holland. — I came upon an article in *BCW* I, page 369, "The Akhund of Swat", about a case of quick incarnation. Very interesting for the individual investigator, because it gives an indication about the hidden machinations directing the world-stage, and also how appropriative strong-willed persons can guide their successive lives — in this case in a bad direction; but that implies that the same is possible for those wanting to work for the common good. Compare this with the case of another man, Henry More, who could not proceed with his post mortem perigrinations. These are exceptional cases, for sure, but it prevents us from taking the teachings too mechanically.

W.K., Calabassas, Calif. — I want to draw your attention to a very remarkable article to be found in the January 1989 issue of *Smithsonian*. It is entitled "Galaxies", and contains some most broadening statements which are of interest to us who are still checking out and verifying the accuracy of the statements made in the S.D. Much is said in this article about the pervasive nature of energy, the vastness in time and space of the Universe, our relative unimportance (except to us, of course, or, to any 'god' that might be posited to oversee such undefinable reaches), that we are all made (materially) of star-dust, and that the eternity of the atom (and, presumably its contents) is now accepted and used. What seems to be 'void' is said to be filled with matter of a different kind; they call it 'dark matter'. It is reminiscent here and there of some of the statements H.P.B. culled and translated from *The Book of Dzyan* in Vol. I, S.D.

Again from W.K., Calabassas, CA. (Referring to Rose Lavacher's comment on the 1900 letter see p.5, *Eclectic Theos.* Nov./Dec. 1988). — What good Annie Besant did cannot be minimized. What she may not have done well, is a sadness for the continuity of the Movement. But she alone cannot be held to either scorn or praise, although her position of responsibility gave her wider influence than many a humble student or member of the T.S. One really needs to impersonalize. The T.S. does not rise or fall because of her, H.P.B., Judge, Olcott, or the least known member. THEOSOPHY is important. That is not seen by many, because they are bound sentimentally by the external form of things, and they fail to work, to study, and to apply. A 'church' is the last thing needed, where pronouncements of orthodoxy, or changes in 'credo' make one an adherent, or not — that is NOT the purpose of THEOSOPHY. In the final analysis, it is Karma which will evaluate and assign merit to anything anyone of us does. (Carlyle said: "The end of man is an act and not a thought, though it be the greatest.")

All this points out that certain documents and facts have been kept from the widespread attention of members and students. To find that one's ideas and concepts have to be re-evaluated, shows the need for that kind of growth. Theosophy in a way, is self-pruning

Margaret Duncan-Miller, Weybridge, England. — I notice that you have published Harry Benjamin's Basic Self Knowledge. That is splendid. If only it had been available 100 years and more ago, and had been studied by the Theosophical membership the course of history might have been different!

Pervin Mistry, Mississauga, Canada. — I am reading Book of the Living: A handbook of Self-Directed Consciousness (by Miles MacAlpin) and find it very interesting and inspiring. It is written in a most unique style, and it makes the reader very attentive. Rather than place the meal before you all cooked and ready to digest, the author makes you shop for the ingredients too, from some deep recesses of your mind, and makes you do your own cooking!

Magic View

Relax and read for summer reading... To a friend in Canada revealing a respectful and respected age, I wrote sending some rhymes I once composed for the birthday of another dear friend, John Davidson, a staunch Theosophist known since Point Lomaboyhood days, as follows: — (Ed. E.T.)

"At 93
I begin to see
Clear outlines of a century,"
Quoth John D.
"7 years more
To tend the store
Completes that portion of a crore —
A simple chore."
"But bets we've laid
One century made,
You'll merely start another grade,
My friends hurrahed."
"Come, Life's value?
Old Pal, you
'Ll tell a very special few
Your magic view?"
But not a word
John D. murmured.
Through silence he preferred
Our hearts be stirred.
Stupid we!
Man has a pact with Eternity,
And each new day's an anniversary —
at 93!

Reply came back promptly:

"At 92 I,m telling you
Though taking life much easier
I'm not yet through with things to do.
"But reading is my pleasure.
In books on Theosophy
I find a philosophy
Satisfying to heart and mind.
Now, onward march I go to find
My magic view."

— Ruby Welbourne

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